Sūrah al-Rūm

Central Theme and Relation with Previous *Sūrah*

This *sūrah* is the counterpart of the previous *sūrah* al Ankabūt Both have the sa e Qur'ānic na e Alif Lā Mī For this reason there is not uch difference in the central the es of the two In the previous sūrah in spite of the apparent trying circu stances Musli s are given glad tidings of divine help and supre acy These glad tiding are based on the foundation that this universe has been created by the Al ighty with a purpose He is the one and only and all things are under His control He will grant supre acy in this world to His essenger and his co panions after this world there will be a Hereafter too where God's perfect justice will anifest itself and evil will be totally vanquished and those who adhered to the truth will enter into an eternal kingdo –

The above entioned issues were under discussion between the Musli s and the Idolaters when in their neighbourhood in AD the Magians attacked the Ro an occupied lands of Syria and Palestine and expelled the fro there Since the Ro ans were Christians and hence closer to Musli s with regard to their religion Musli s had a natural sy pathy for the On the contrary the Magians were polytheists and hence all the sy pathies of the Idolaters of Arabia lied with the The defeat of the Ro ans by the Magians greatly boosted the confidence of these Idolaters On its basis they started to ake fun of all the directives of the Qur'ān which were against their desires For exa ple the belief of the Musli s that the religion of onotheis alone is the correct religion or that Musli s will triu ph or that the Day of Judge ent will co e in which the truth will reign supre e The Idolaters would contend that all these notions of the Musli s are baseless had they been true how could the Magians have triu phed over the Ro ans? They concluded that this event clearly showed that their religion and viewpoint was correct and that they would re ain supre e and continue to rule –

Through this event the Qur'ān has once again delineated the facts which the Idolaters had cast doubt upon –

In order to understand the coherence of this *sūrah* though this background

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is sufficient, yet for the convenience of the readers, the analysis of the *sūrah* discourse is also present below –

Analysis of the Discourse

Verses (1-7): A brief reference is made to this victory of the Magians over the Romans and it is stated that the rise and fall of nations in this world are not incidental happenings. They occur on the basis of an established practice of the Almighty which is based on justice. However, people who have a superficial outlook of this world are not able to grasp this established practice –

Verses (8-18) Any person who reflects on the system of this world and its history will confess that its creator has not created it as a place of amusement and entertainment. Hence, it will necessarily culminate on a day of reward and punishment. Also evident from the history of nations is that God has dealt with them according to their character. Thus, the Hereafter is bound to come. Those who deny it deny an obvious reality. When it arrives, the believers will succeed and the disbelievers will end up as losers. Those who have fabricated partners of God and other deities are living on false support. On the Day of Judgement, these intercessors will prove to be of no worth. Only God is worthy of worship and obedience. Every object of this universe is singing his praises and glorifying Him. For this reason, it is the duty of human beings as well to glorify Him by night and day –

Verses (19-29) Arguments drawn from the world inside man and the one external to him are proffered to substantiate the beliefs of monotheism and the hereafter –

Verses (30-45) It is emphasized upon the Prophet (sws) to adhere to the religion corroborated by human nature and to invite others towards it. This religion is based on the institutions of the prayer and the *zakāh*. Those who have perverted this religion are admonished that the time of their accountability has drawn near. They should learn a lesson from the fate of previous nations. The Prophet (sws) is assured that he should keep doing his task with perseverance and wait for God's verdict –

Verses (46-60) Reference is given to historical arguments that substantiate the promise of God's help to the believers. The Prophet (sws) is assured that his message can touch the hearts of those people only who have intellect. So he should not be be disheartened by the attitude of those who have become deaf and blind. The Qur'ān is sufficient for those who have intellect. As far as the stubborn and the obdurate are concerned, not even a miracle can convince them. The Prophet (sws) should persist with his task with perseverance and wait for God's promise of divine help to be fulfilled –

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بسم الله الرحمن الرحيم

الٓمٓ ۝١ غُلِبَتِ الرُّومُ ۝٢ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝٣ فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝٤ بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝٥ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝٦ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ۝٧ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ۝٨ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝٩ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ۝١٠

This is *Alif lām mīm* – The Ro ans have been defeated in a nearby land' and soon after their defeat in a few years they will be victorious – hat happened earlier was on account of God's directive and what will happen later will be because of God's directive' and at that ti e the believers shall be pleased – ith God's help – He helps who soever He intends and only He is powerful and erciful This is a definite pro ise of God and God never breaks His pro ises – But ost people know not – They only know the outward aspect of the life of this world' and are totally heedless of the Hereafter –

Have they not pondered on their hearts God has created the heavens and the earth and what is between the with purpose and wisdo till an appointed ti e – And there are any a ong people who deny eeting their Lord –

Have they not journeyed through the land to see the fate of those before the ? They were ore powerful and better than the in aking the land fertile and in populating it and to the their essengers ca e with veritable signs – Thus God was not unjust to the they the selves were unjust to their souls – Then evil was the fate of these who adopted the wrong attitude because they denied God's revelations and ade fun of the –

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It is God. ho initiates creation –Then He will repeat this again –After that' you will return to Hi –And the day when the Hereafter arrives' the wrongdoers will lose hope and no one fro their partners with God will intercede for the and they will deny their partners with God –

The day when the Hereafter arrives' the believers and the disbelievers will be separated –Thus those who professed faith and did good deeds will rejoice in a beautiful orchard –As for those who disbelieved and denied Our revelations and the eeting of the Hereafter will be seized in tor ent –Therefore' glorify God when you enter evening and when you enter orning and praises are being sung to Hi in the heavens and the earth and at the ti e of *'ishā* also and also at the ti e when you enter *ẓuhr* –

Explanation

لٓمٓ ا

The expression لٓمٓ is a co plete sentence' as I have explained at various instances of this exegesis ie ـ The i plied construction is Sūrah Alif Lā Mī ـ This is the Qur'ānic na e of this *sūrah* –The previous *sūrah* also bears this na e –This is an indication of the fact that there is not uch difference in the central the es of both *sūrahs*. In the previous *sūrah*' the philosophy on which this universe is created and as its necessary consequence the glad tidings of divine help and do inance to the essenger of God were given –In this *sūrah*' the disbelievers while referring to an incident ade a lot of fun of this clai of divine help and do inance –They thought that in the for of this incident they had such evidence to reject the prophethood of Muḥa ad sws that ade the rejoice –Quite naturally this caused sorrow to the Musli s –The Qur'ān' while citing this incident at the beginning of this *sūrah*' has explained all the aspects of this incident whose lack of knowledge had led the disbelievers to this isconception –Also since these aspects were not fully clear' a group of Musli s too was inflicted with doubt –In this way' this *sūrah*' substantiates and highlights the content of the previous one' and also refutes all doubts that arose or could arise in this regard –In other words' the subject under discussion in both *sūrahs* is the sa e –The only difference is of nature and style of reasoning –In both *sūrahs*' the veracity of Muḥa ad sws 's prophethood is delineated on the basis of the principles presented by hi –

غلبت لزوم " 1 5 1 3 1 /. - و;م+6 *() غلب'م&يلبّ$# 7 4 *1=<&;:9 8 /0 +ز+ن@ب? و+6

–This is *Alif lām mīm* –

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J #$;+A BCDE FG+$H و ()*

The expression - ./ 1 3 refers to Syria and Palestine which were i ediately adjacent to Arabia At that ti e the Ro ans ruled that area but they were involved in severe internal strife Taking advantage of this situation the Persians attacked the and dislodged the fro these areas This incident took place in AD In other words it happened in the sixth or seventh year of prophethood of Muḥa ad sws

In the sentence #$ غلب م &يغلبون ()* 6 و the word "غلب is annexed to its object *maf'ūl* In other words the Qur'ān has predicted that though the Ro ans have been defeated yet this defeat is te porary very soon they will be victorious over the Persians

The words 9:;&<=*1 refer to the fact that the change of situation which the Qur'ān is infor ing the of will not take long Only in a few years it will aterialize Though the word #$ &يغلبون already had the eaning of a near future in it yet it did have a ring of vagueness In order to re ove this vagueness it is qualified by the words 9:;&<=*1 This ade it evident that this revolution will spring before the next decade is over The word <=* does not apply to a nu ber greater than ten The need for this definite deter ination was because the Idolaters had presented this incident in support of the truthfulness of their thought and philosophy as is referred to earlier This had naturally hurt the Musli s Through this e phatic prediction the Qur'ān on the one hand has assured Musli s that the happiness of the disbelievers in regarding this incident to be in their support will be short lived and soon it will turn into sorrow on the other hand it has presented this incident to be a baro eter for the truthfulness of Muḥa ad's sws prophethood It is evident fro history that nine years after this incident Heraclius re organized the Ro ans afresh and defeated the Persians and not only reclai ed any of their territories he even conquered any of their lands In this way this prediction of the Qur'ān was fulfilled word for word

The words ()* 6 و من قبل ومن بعد refer to the fact that whatever happened was on God's co and and whatever will happen in the future will also happen at God's behest Such great incidents in the life of nations do not take place by chance they take place because of God's directive and every directive of God is based on truth and justice hen the Ro ans beca e incri inated

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The Ro ans have been defeated in a nearby land and soon after their defeat in a few years they will be victorious hat happened earlier was on account of God's directive and what will happen later will be because of God's directive and at that ti e the believers shall be pleased ith God's help

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with the wrongdoings that entitle a person to God's wrath they could not save the selves erely on the basis that so e of their beliefs and rituals were good –It is not erely beliefs and rituals which are pri arily beneficial or har ful for the collective life of a nation the real thing is the individual and collective character which e anates fro these beliefs and rituals or should e anate fro the –If such a character is not the result' then such hollow rituals are of no use –It was this very hollowness of the Ro ans which was the cause of their defeat before the Persians –Now the glad tidings which are being given of their victory over the Persians in the near future which will take place because of God's co and and each co and of God is based on truth and justice –Hence' the Ro ans will necessarily triu ph and after refor ing their ways will beco e eligible to God's help against the Persians –

The words #$;+Aلمة BCDE FG+$H و state that on that day Musli s will rejoice –Not only because those who are closer to the in religion and ideology will be victorious but also because a great prediction of the Qur'ān in favour of the prophethood of Muḥa ad sws will be fulfilled –

This aspect is worthy of attention that even though the Ro ans were not true followers of Christianity and their beliefs and deeds had beco e incri inated with any flaws' Musli s still were ore sy pathetic towards the against the Ro ans –The Al ighty even praised this sy pathy –It is on this principle that Isla has based its law and dealings with other non Musli nations –In other words' the ore a nation is closer to Isla in its beliefs' deeds and ideology the ore sy pathetic Musli s will feel towards it in the international arena –

Q لرحيمة KHK)J $;و>EMNHن+OP;H> ل OP;ب

The words ل OP;ب can be connected to #$بلـ%ي& or to #$;+Aلمة BCDE –In this first case' the eaning will be that the do inance they will achieve will be because of God's help none other than Hi can help anyone –It should re ain in consideration that the will of God is based on truth and justice and hence He does not help those who are not worthy of it as per truth and justice –The reference to His attributes of power and ercy are eant to express the nature of His will –Since He is powerful' no one can stop Hi in i ple enting His will and since He is erciful' every will of His is based on justice and ercy –His will never induces Hi to entertain Hi self by pitting one nation against another –

–He helps who soever He intends and only He is powerful and erciful –

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] #$!)E/ΛRS;J TUV نWJ'وX(Y و ! ↓ Z⊥[H/Λ> ↓ (Y و

The word ↓ (Y و here is an e phasized participle *maṣdar mu'akkad* –For this reason' it will have the eaning of e phasis incorporated in it –In other words' this pro ise of God's help is absolutely certain to aterialize for the believers –God will never breach His pro ise yet those who can only see the apparent and cannot see His invisible hand which is behind this apparent will not understand this –The fulfill ent of pro ise entioned here does not erely refer to the triu ph of the Ro ans but also refers to the triu ph of the Prophet sws and His co panions that was refuted by the Quraysh on the basis of the victory of the Persians –After co enting on this incident' the Qur'ān has stated with great e phasis that it will be fulfilled so ething which is pri arily entioned in this *sūrah* –In verses and ● ahead' it will be further explained –

و #$!eغم; cOf/Λ نY م;وàSيb(J cSيdJ ن+ ير S^#$!)E

The reasons that has ade certain people slaves to the apparent as entioned in the previous verse are alluded to these people only have a superficial outlook of this world and are not able to delve behind the apparent in order to see who the real being is who controls everything and what His attributes are –For this reason' they regard this world to be a place of a use ent –The second reason is that they are totally oblivious to the Hereafter –If they are heedless to the Hereafter' then without it this universe can in no way be regarded to be based on justice and ercy –

In the expression #$!eغم; cOf/Λ نY م; و' the repetition of the inchoative *mubtadā'* evidences the fact that the Qur'ān wants to e phasize that it is these people who are actually heedless of the Hereafter –The reason for this e phasis is that the Idolaters of Arabia would not openly refute the Hereafter yet they had fabricated such a syste of intercession and polytheis that the Hereafter had beco e a totally eaningless thing for the –The Qur'ān wants to point out here that no one should think that these people acknowledge the Hereafter in any respect –The fact is that these people are totally heedless of it –

T:op# و>qr+!?s و idSb/Λ Sم'5!;بيS+ و - ./Λ و hS$لسم' ! ↓ i⊥jS+kم'سel 5 و6menH ولم

–This is a definite pro ise of God and God never breaks His pro ises –But ost people know not –

–They only know the outward aspect of the life of this world' and are totally heedless of the Hereafter –

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This and so e of the succeeding verses further corroborate what is said in the previous verse -The argu ents are drawn fro the world around an -If these people had reflected fro within their hearts' it would have beco e evident to the that God has not created the heavens and the earth and that between the without any purpose erely as a eans of a use ent -On the contrary' everything has been created for a purpose and will exist till a specific ti e period -So when everything has been created with a purpose and is also tied to a ti e period of existence' how can it be thought that hu an beings' who are clearly a superior creation of God' have been created without a purpose? This entails that a day co e wherein hu an beings are held accountable for their deeds if a person has done good deeds' he should be rewarded and if he has done evil deeds' he should suffer punish ent for the -If this does not happen' it would ean that this universe is erely a place of entertain ent and a use ent and that hu an beings have been created with any purpose and will not be brought to account -This obviously is against the purposeful nature of this universe to which every object testifies -In Sūrah Āl i I rān' precisely this topic is discussed thus (٣: ١٩٠ ١٩١) And reflect on the creation of the heavens and the earth and declare Lord You have not created this without a purpose -Glory be to You Save us fro the punish ent of the Fire –

The opening words of the verse under discussion highlight that this wisdo in the creation of the heavens and the earth beco es evident to only those people who delve deep into their own selves and intend to know the real truth -As for those who blindly follow others or de and iracles and signs to deny the truth and are always ready to indulge in confrontational dialogue' they re ain deprived of the truth –

The words i ply that this fact is absolutely evident but any of the foolish still think that they have been ade to enjoy the luxuries of life and one day they will perish in this anner -They will never have to face any day of accountability in future –

-Have they not pondered on their hearts God has created the heavens and the earth and what is between the with purpose and wisdo till an appointed ti e -And there are any a ong people who deny eeting their Lord –

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These verses substantiate the above stated pre ise through historical argu ents had these people reflected on the signs and history of their area, they would have seen the fate reached by nations who were ightier than they and ore adept in cultural and creative prowess. The reference is to the nations of Ād, the Tha ūd and Madyan etc whose anecdotes have been entioned in detail in the previous *sūrahs*. It is stated that their respective essengers ca e to the with clear signs but they shut their eyes in such a anner that no sign should be able to open the. The consequence of this was that God seized the in punish ent and this was no act of injustice fro God. They the selves were responsible for being unjust to their souls because they did not give due regard to the warning God gave to the. On the contrary, they denied the revelations of God and were audacious enough to ake fun of the. The i plication is that the Quraysh should reflect on the history of nations and think what they testify to. Do they testify that this world is a place which goes on unchecked and that a person ay do whatever he like so that no one is there to stop hi ? Or do they they testify that God has always dealt with nations in accordance with His laws based on justice and wisdo ? Obviously, it is this second case. It further e anates fro it that a day will co e in which God will hold each individual accountable and reward or punish hi according to his deeds.

In the previous verses, it is shown that this universe has been ade with a purpose, the law of retribution found in it is a certain truth. Now in this and the succeeding verses, in very clear words the reality is highlighted which everyone will have to face. The verse states that it is God . ho begins creation and it is He alone He . ho will recreate. Found in these few words are both the clai and the evidence to this clai. The clai is that God will recreate. The evidence to this is that it is He . ho began the creation. Obviously, he who began creation and did not encounter any difficulty in it

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Have they not journeyed through the land to see the fate of those before the ? They were ore powerful and better than the in aking the land fertile and in populating it and to the their essengers ca e with veritable signs. Thus God was not unjust to the they the selves were unjust to their souls. Then evil was the fate of these who adopted the wrong attitude because they denied God's revelations and ade fun of the.

It is God . ho initiates creation. Then He will repeat this again, After that, you will return to Hi.

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will not face any difficulty when he takes up this task again. In fact, repeating a task is easier than doing it for the first ti e. This is the answer to the disbelievers of the Day of Judge ent: they regard it to be a far fetched event whereas if the first creation was not far fetched how can recreating be so ething far fetched.

The words #$)s‚€„ لي مژ dispel the second isconception of the disbelievers. In the first place, they regarded the Hereafter to be unlikely and if they did believe in it hypothetically, they reckoned that they will return to their deities. These deities were favoured by God in their view and such is the favour they hold with Hi that they will not allow God to punish the and if He does intend to punish the these deities will save the through their intercession. The verse states that they should do away with this foolish notion. Every one will return to God alone and no one else on that day will be there to which they will return.

\17 نHCDpم"%M|OŒ بـ $ôS|و A)e{م"%M|OSن+م!ل نWHولم \" #$+ر†لمْ ‡LH}YSلس م$ü^م$Hو

The word R/-بِـ eans to lose hope and be bewildered. The verses state that these adversaries who today are relying on the support of their deities will beco e hopeless and wordless when on the Day of Judge ent the real picture co es before their eyes. They will see that none of those who they associated with God and who they worshipped all their lives will be there to intercede for the .

The words نHCDpم"%M|OŒ بـ $ôS|و state that these people the selves, who today are united against all those who oppose their deities, will reject these deities. I have explained in the exegesis of Sūrah al Qaṣaṣ that in the various phases of the Day of Judge ent the disbelievers will adopt different attitudes with the deities they associated with God. In utter bewilder ent and anxiety, they will try to do whatever they can in various situations to achieve their end. However, on that day, they will not be able to achieve any end they have. It will be a place where they will have to face the reality.

Here this feature of the language should be kept in ind in which future events are expressed in the past tense, for exa ple مْل نWHولم and م"%M|OŒ بـ $ôS|و. This style is adopted to convey to the addressees that what they consider as i probable is presented before the by the speaker in the past tense as if the event has already taken place. The Qur'ān has adopted this style at ost places where the events of the Hereafter are depicted.

And the day when the Hereafter arrives, the wrongdoers will lose hope and no one fro their partners with God will intercede for the and they will deny their partners with God.

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[illegible]

This verse i plies that this world has been created as a place of trials and tests and hence believers and disbelievers are inter ingled in it –In ost cases' the righteous are oppressed and persecuted and the wrongdoers are do inant –For this reason' this world does not see to be a eaningful place to people who are without insight –However' when the Day of Judge ent arrives' the believers and the disbelievers will be separated –Those who had faith and had done righteous deeds will be in bliss in a grand orchard' and those who disbelieved and denied God's„revelations and eeting Hi will be seized with punish ent –Here the word [illegible] is entioned as a co on noun to agnify it –In other words' they will be in the grandest of the orchards of Paradise –The word [illegible] eans to ake so eone happy and blissful –The i plication is that God will provide the with all the eans that will ake the joyous –The word [illegible] is eant to portray the hu iliation and helplessness of the wrongdoers –The i plication is that they will be tied up and dragged towards the tor ent the way convicted prisoners are hauled up –

[illegible]

This verse states what is required of people if they believe in God's oneness and in His law of retribution entioned in previous verses –It is said that the consequence of this belief is that they should only glorify God by orning and evening and at the ti e of *ẓuhr* and *'aṣr* –

The words [illegible] for a parenthetical sentence in between the ti es of glorifying God –It is eant to re ind and warn people –The i plication is that this call to glorify Hi is not an alien call every part of the heavens and the earth are singing His praises –So those who are worshipping so eone other than God are not in har ony with the overall tune of the universe –However' those who are glorifying God and singing His praises are in har ony with it –Found in these words is also a ring of aloofness that the

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● –The day when the Hereafter arrives' the believers and the disbelievers will be separated –Thus those who professed faith and did good deeds will rejoice in a beautiful orchard –As for those who disbelieved and denied Our revelations and the eeting of the Hereafter will be seized in tor ent –

–Therefore' glorify God when you enter evening and when you enter orning and praises are being sung to Hi in the heavens and the earth and at the ti e of *'ishā* also and also at the ti e when you enter *ẓuhr* –

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unfortunate people who are not glorifying God and singing His praises should not think that there is a dearth in this regard – Every nook and corner of this universe resounds with God's glorification and praise –

Deliberation shows that the ti es which God has specified for expressing His glorification and praise are the ones in which a great sign appears – For exa ple the night passes into the day or the day into the night the sun descends fro the line of sight or the night darkens – Obviously for a person who reflects these ti es specially effect his heart and ind and shake and prod hi to re e ber God at the ti e when at His behest such a great transfor ation takes place in the world – If this does not ove a person then it eans he is a dull ani al –

The prayers of *fajr* and *ẓuhr* are very clearly entioned in these verses – If the word #$ﺷﺎﻡ is considered to i ply both *'aṣr* and *maghrib* prayers and the word ﺣﻴﻦ i plies the *'ishā'* prayer then all the prayer ti ings can be understood to be entioned in these verses – The word ﺣﻴﻦ can be applied both to the ti e of *zawāl* ti e of sun's descent and to the ti e between *maghrib* and *'ishā'* – For this reason it would not be wrong to regard it to i ply the ti e of *'ishā* –

Section II: Verses (19-29)

In the succeeding verses argu ents to substantiate the Hereafter and onotheis are entioned in an appropriate order – The Hereafter is entioned to delineate the fact that the real wisdo and eaningfulness of this world can only beco e evident with it – Monotheis is entioned to show that without it the Hereafter is a eaningless thing if it is believed that whatever a person's deeds his intercessors will save hi then the advent of the Hereafter or otherwise is the sa e – The i portance of the Hereafter is in the belief that on that day God's justice will co pletely anifest itself and no one would be able to hinder Hi in ad inistering i partial justice – Readers ay now proceed to study the following verses –

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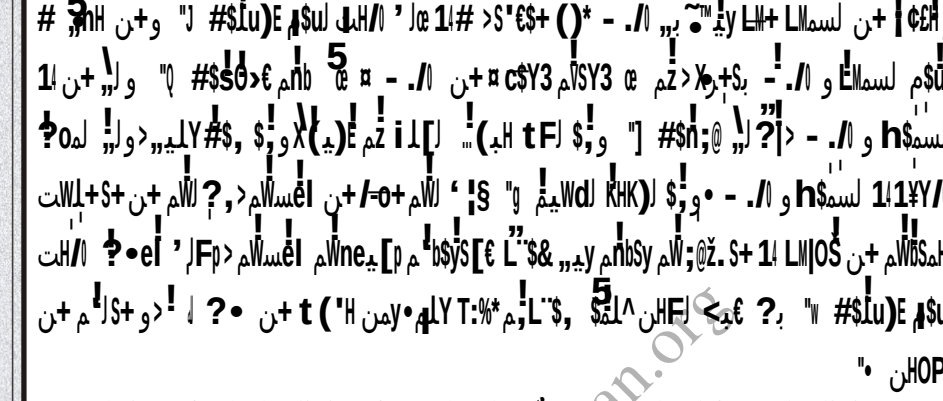

He brings forth the living fro the dead' and the dead fro the living -And turns the earth green again after it beco es dry -And in this anner you will be taken out -And a ong His signs is that He created you fro clay and' behold' you beco e hu an beings that spread out in the earth -And a ong His signs is also that He created spouses for you fro a ong your species so that you receive co fort fro the -And He planted love and sy pathy a ong you -Indeed' there are different signs in this for those who reflect -And a ong His signs is the creation of the heavens and the earth and the diversity in your languages and colours also -Indeed' there are different signs in this for people of knowledge -And a ong His signs is your sleeping at night and day seeking His bounty Indeed' there are different signs in this for those who hear and understand -And fro a ong His signs He shows you lightning which inspires fear in you and also hope and sends down rain fro the sky' and thus gives life to the earth after its death -Indeed' there are different signs in this for those who use their intellect -And a ong His signs is also that the heavens and the earth exist at His behest -Then when He calls you just once to co e out of the earth' you shall co e out of it i ediately -And to Hi belongs whosoever is in the heavens and the earth -Everyone is obedient to Hi -It is He who initiates creation' and it is He who will recreate and this is easier for Hi -And His is the ost exalted attribute in the heavens and the earth -And He alone is the Mighty' the. ise one –

He cites a parable for you fro a ong yourselves -Do so e of your slaves share with you on equal ter s the blessings . e have bestowed on you and keep the in consideration the way you consider one another? In this way do . e expound Our revelations for those who use their intellect -In fact' these people who have been unjust to their souls have followed their innovations without reason -So who can guide those who God has led astray? And no

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one will be able to help the –

Explanation

١٠ #$šO›€ ’ ˩Fp›Ş'€$+ ()* - ./0 ~™H و ~™ ل لميت+ن šO›H لميت و šO›H ن+ ~™ ل šO›H

Just as the word šOf eans, to take out so ething fro so ething it also eans, to ake so ething apparent – This verse dispels the notion of the disbelievers that the recreation of ankind is so ething i probable They are infor ed that how can they regard this as i probable if they see life co ing out of death and death overtaking life in every part of this universe As an exa ple the verse states that they see that the earth is dry and desolate at ti es but God through a single burst of rain brings life in it In a si ilar way people too will be raised to life again once they die and decay Life and death are in the authority of the Al ighty Neither is giving death to the living nor raising the dead to life difficult for Hi The rehearsal of the Day of Judge ent goes on before their eyes every now and then Though the exa ple of life after death is pri arily eant to be presented here yet in order to highlight the profound power of God reference is also given of death after life – e have discussed this aspect in detail under verses of Sūrah al An ā –

"ƒ #وGŒn;€ÖŒ م ƒ‰b 5 ‡ z ¡ ر ن+ م ƒWuLj # 5 ƒ„nH ن+ و

The verse i plies that all the realities to which they are being invited to believe in are based on the power and wisdo of their creator So why do they de and external evidence for His power and wisdo ? The greatest evidence of this is found within their own creation He created hu an beings fro clay They then spread in the earth as cognizant beings The particle 5 is eant to direct attention to this profound power In other words people should reflect on the agnificent transfor ation fro clay to a living hu an being The two are so far apart yet God's power populated the whole world with hu an beings In other words if a person disputes God recreating ankind then this is the height of foolishness This is stated at another place in the Qur'ān in the following words

ن+ ¡ Ş@›„uLj ª«b وƒ=o+Ş;ل ‘ ¡§ و. 9:ب+ ƒ„يم• j $; œSy]e©b ن+ ƒ„;uLj Sb #Sسb/0 ر H ولم

He brings forth the living fro the dead and the dead fro the living And turns the earth green after it beco es dry And in this anner you will be taken out –

And a ong His signs is that He created you fro clay and behold you beco e hu an beings that spread out in the earth –

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(٧٨ ٧٧ :٣٦) .+يم ~ و¬ ل(•Sم ~™H

Has an not reflected that . e created hi fro a drop of fluid yet he beca e an open rival –And he ade fun of Me and forgot his own creation –He says ـ Now' who can give life to bones when they have decayed?"

و+ن H'n 5 # j ⊥ i لW'م +ن ëlWسم ž وSs لSnWسم 5; ليS' وS (? بي; Wم +$3c و.حم} # 1⊥œ ' 0/H⊥ ل$u ⊥ menH و# ا"

Now a step further is taken attention is directed at a great sign found in the world around an God created fro His species his spouse so that he ay obtain co fort fro her and for this purpose placed love and sy pathy a ong the –It is stated that in this pheno enon are various signs for those who reflect –

The first clear sign in it is that God has created everything in pairs in this universe and each e ber of a pair co ple ents its counterpart with regard to their basis of existence –This also indicates that this world also has a pair which is the Hereafter –It is together with the Hereafter that this world beco es eaningful –

The second sign in this is that our creator is very erciful and affectionate –If He placed the desire of a spouse in us' He also created her fro our own species and also placed the e otions of love and sy pathy between the two so that both spend their lives as two bodies having a single soul –

The third sign is that there exists great har ony in the opposing ele ents of this universe and an a azing accord to co e together to fulfill a higher objective –This is a clear indication to the fact that this universe has one creator . ho creates this har ony between these opposing ele ents –

The fourth sign is that people who think that this universe was created of its own accord are foolish –If it has evolved like this' then how can this har ony exist between opposing ele ents? This is a clear evidence to a powerful and wise being governing this whole syste on the basis of His wisdo and sagacity –

–Has an not reflected that . e created hi fro a drop of fluid yet he beca e an open rival –And he ade fun of Me and forgot his own creation –He says ـ Now' who can give life to bones when they have decayed?"

–And a ong His signs is also that He created spouses for you fro a ong your species so that you receive co fort fro the –And He planted love and sy pathy a ong you –Indeed' in this are different signs for those who reflect –

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وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ""

Attention is directed at the fact stated earlier by restating it fro a different angle if people reflect' they will clearly see that hidden in the ultiplicity found in this universe is unity -On the one had is the unfatho able expanse of the heavens and on the other is the planet earth -The two are far apart yet such is the deep relationship between the two that no sane person can believe that both have been brought into existence by separate creators and are being governed by separate forces -On the contrary' the har ony between the vehe ently bears evidence that a single powerful and wise creator is governing both and has harnessed the to achieve a single objective -In a si ilar way' if the world of hu an beings is deliberated upon' it will be seen that whole nations have different languages and each person has a different accent and there exist people of different colours as well -However' in spite of this diversity' no sane person can clai that people of a certain language and accent are the creatures of one God and other people are the creatures of another God every wise person knows that a single creator has brought all of the into existence -It is erely the profound nature of His creative skill that He has created every single person in a different old with a different voice - No two people are alike a ong the billions found on this planet -Each has different colours' heights and features -

The words إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ state that there are any signs in this for those who have knowledge -In the previous verse' it was said that there are any signs for those who reflect -It is evident fro this that the real knowledgeable are those who reflect on this universe and through this reflection observe unity in ultiplicity and accord in discord -They then reflect on the attributes of power and wisdo of God and reach the conclusion that this huge universe has not been ade without a purpose - Hence a day of judge ent will necessarily co e in which the righteous are rewarded for their righteousness and the wrongdoers are punished for their wrongdoing -

It also evident fro this verse that the difference in the language and colour a ong people should not be ade the basis of discri ination between the - These features should not be the eans of ake or break between the -Just as in spite of diversity in language and colour very hu an being is a creature of God' in a si ilar way in spite of other such apparent differences hu an beings should live under the sa e syste of God's governance -Those who

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-And a ong His signs is the creation of the heavens and the earth and the diversity in your languages and colours also -Indeed' there are different signs in this for people of knowledge -

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regard colour and creed to be a   eans of discri   ination between hu   an beings strike on the unity of this universe and this in the ter   s of the Qur'ān is polytheis   and spreading disorder in the land –

"7 #$) السH ,$uJ ـلH/0 ' Jœ 14# >,ـl=y ن+ مV̄…M%n بـ و .S';J و ?ليS مW+S;+,ـnH ن+ و

The words ,ـl=y ن+ مV̄…M%n بـ are co ordinated to مW+S;+ –The verse would thus   ean a   ong His signs is the night in which you sleep and the day in which you strive to find His sustenance –Parallels of this interpretation can be seen in earlier *sūrahs* –

The words #$) السH ,$uJ ـلH/0 ' Jœ 14#   ean that in this are also signs for those who listen –The corroboration of   onotheis   found in the har   ony between night and day and of the indication of the Hereafter in getting up in the   orning fro   night's sleep has been referred to at   any places in this exegesis –However' these signs and argu   ents can only be understood by those who pay heed to the calls of the Qur'ān and the   essenger –This sentence is a sarcastic critique on the attitude of the opponents that those who are bent upon ani   osity instead of listening and understanding will not be able to benefit fro   these argu   ents –

In the previous verses' the words Ome^ reflection and ـلY knowledge are „entioned –I have already alluded to their   utual relationship –Here the word <ـم& listening is used –Obviously' it is lesser in status than the two above   entioned faculties' yet it is also a   eans of acquiring knowledge –If a personal is sensible enough to listen to what sensible people say' he can received guidance fro   this   eans as well even if he does not have   uch ability to reflect on the syste   of this universe and its secrets –

' Jœ 14# >S'€$+ ()* - ./0 „ بـ ˜™ yـ ـL+ LMلسـ ن+ ¢£H و S)ـــ و Sy$j TŽ مWHـرH ,ـnH ن+ و
"J #$[u)E ,$uJ ـلH/0

This verse states that a   ong God's signs is lightning which has the aspects of hope and despair as well as of anticipation and fear in it –At ti   es' it heralds the co   ing of rain as a bounty of God and at others' wreaks havoc for a nation –The first of these cases is very co   on which we often see –The

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–And a   ong His signs is your sleeping at night and day seeking His bounty Indeed' there are different signs in this for those who hear and understand –

–And fro   a   ong His signs He shows you lightning which inspires fear in you and also hope and sends down rain fro   the sky' and thus gives life to the earth after its death –Indeed' there are different signs in this for those who use their intellect –

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second of these can be seen in the history of ancient nations –The Qur'ān has entioned }uYS® lightning in the destruction of the Ād and the Tha ūd and I have explained its i plication at relevant places –The verse ends on the note that there are signs in these pheno ena for those who use their intellect –The first sign in it is that both ercy and destruction are in the hands of God –For this reason in the states of hope and despair as well as in the states of anticipation and fear' people should turn towards God –It is absolutely wrong of the Idolaters to regard one being to bestow ercy on ankind another to send down tor ent on the –The second sign is that it is an absolutely wrong notion that God is not concerned with the affairs of this universe the fact is that He is directly running these affairs and according to His law of justice rewards or punishes nations –The third sign in this is that if the Al ighty intends to send His punish ent on a nation' He does not need a separate tea for this task He can turn any of his blessings into a bane –

I have referred to the argu entative aspect found in „ ™ ¡ ¢£ ¤ ¥ ¦ § ¨ © ª « ¬ ® ¯ ° ± ² ³ ´ µ ¶ · ¸ ¹ º » ¼ ½ ¾ ¿ À Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ð Ñ Ò Ó Ô Õ Ö × Ø Ù Ú Û Ü Ý Þ ß à á â ã ä å æ ç è é ê ë ì í î ï ð ñ ò ó ô õ ö ÷ ø ù ú û ü ý þ ÿ while explaining verse earlier –

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These verses strongly negate the notion that ay arise in a person's ind how can this secure syste of the heavens and the earth be shattered at the advent of the Day of Judge ent? It ay be kept in ind that the question which the Arabs would raise about the ountains would be on these very lines who can ove these structures? For this reason' they regarded the threats of the advent of this Day to be ere bluff –It is while keeping in view this entality of theirs that this verse states that the heavens and the earth are intact because of God's behest and shall re ain intact as long as He wants the – hen He would like to destroy this syste and create a new one in its place' He will not face the slightest difficulty –He will just need to call people once fro the earth and everyone will i ediately issue forth –In other words' He would not even need to repeat His call –A single cry would be enough –This point is stated thus in Sūrah al Inshiqāq (٨٤:٢) و حقت لربها و خلت and obeys its Lord's co and and this only is befitting for it' –

–And a ong His signs is also that the heavens and the earth exist at His behest – Then when He calls you just once to co e out of the earth' you shall co e out of it i ediately –And to Hi belongs whosoever is in the heavens and the earth – Everyone is obedient to Hi –

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The words #$n;@ ,,ل ?| - ./ و h$ لسم 1 ن+ ,,ل are eant to substantiate what is said above that whatever the heavens and the earth contain are His creatures and are subservient and obedient to Hi alone –So who can dare disobey Hi or deviate even the slightest fro His call –

KHK)ل $;و • - ./ و h$ لسم 1 1¥Y/ ?o لم ,,ل >ل ,,ل Y#$, $;و X(ي)E م z i ل[,,ل (ب H tF ل $;و

لWdيم ,,ل •

This verse not only substantiates the words #$s6>€ nb 5 œ of the above verse but also encapsulates the topic of onotheis which is co ing up –This rationale of being raised up on the Day of Judge ent has also been given in verse earlier –The sa e words are not repeated here in fact the words $;و ,,ل Y#$, are also added –It is stated that it is He who initiates creation and it is He who will recreate and this recreation is easier for the if people just think – The i plication is that when the addressees of this verse accept that it is He who has created the ' why do they regard His recreating the to be i probable? Is the first task ,, ore difficult or repeating it?

In the sentence - ./ و h$ لسم 1 1¥Y/ ?o لم ,,ل ,,ل ' the word ?o لم connotes an attribute –It is used as an attribute of God in the Qur'ān because His attributes are entioned in words which belong to our language and which we speak – This style has been adopted because without adopting it' these attributes cannot be properly gauged by us obviously' they have been used in the higher eaning which befits the Al ighty –

It is said that it is He who is worthy of all noble attributes found in the heavens and the earth –No one else shares these attributes with Hi –After this' two of His attributes are specially referred to لWdيم KHK)ل do inant and wise –He is do inant on everything and is exalted and that all His works are based on wisdo –The i plication is that no task is difficult for Hi –Nothing except His wisdo intervenes in His intention –There is no one in the whole universe who is a peer to His attributes –It self evidently e anates fro this that when there is no one who can atch Hi in His attributes' no one should be regarded as His atch in the obligations an owes to Hi –

L"$& ,,ي y م nbSy م W;@ž.S+1 LM|OS ن+ م W bS م H ت Wl+S+ ن+ م W ?, > م W ël ن+ /=o+ م W ' ¦§

• –It is He who initiates creation' and it is He who will recreate and this is easier for Hi –And His is the ost exalted attribute in the heavens and the earth –And He alone is the Mighty' the. ise one –

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"w #$Ïu)E ⅄$uJ ت H/0 ?•eÏ ' JFp> م Wsé1 م Wne ي [p م]b$ÿS [€

Mentioned in this verse is a rationale against associating others in the attributes and rights of God which the addressees of this verse the selves acknowledge –It is stated that to find an argu ent against their polytheis ' these people do not need to go anywhere God presents their own utual dealing as a proof of His clai –They are posed this question Do they regard their slaves and servants to have an equal share in the wealth He has blessed the with and they regard their slaves the way they regard their relatives? The word Ÿ$j –here eans to give regard – It is used in wide eanings and I have discussed this aspect at so e place in this exegesis –

The i plication is that when these people are not ready to grant their slaves equal ownership to what they have even though it has been given to the by God' why have they ade associates of God in His rights? This is a very unjust act as they ascribe to God what they do not like for their own selves even though it is God. ho in alone in these heavens and the earth is in fact worthy of all high attributes and rights –This is a psychological argu ent in refutation of polytheis like the one cited at another place in the Qur'ān in which it is said that the polytheists ascribe daughters to God while they the selves dislike daughters and even feel asha ed to let others people know that they have daughters a ong their offspring –The real argu entative aspect which is present here is that notwithstanding the fact that there are plenty of argu ents and signs against polytheis in the world inside an and that around hi as well as in nature and intellect' another argu ent against it is that the polytheists ascribe to God what they do not like for the selves –The right attitude in this regard would have been that what they do not like for the selves they should have been even ore strict in not ascribing to God –

It is as if the above argu ent has co pleted the objective for whose explanation it was given –Hence the verse ends with the words ?•eÏ ' JFp> #$Ïu)E ⅄$uJ ت H/0 in this anner' we explain our argu ents for those who use their intellect –For those who do not use their intellect and have consigned it to oblivion' these argu ents can be of no avail –

–He cites a parable for you fro a ong yourselves –Do so e of your slaves share with you on equal ter s the blessings. e have bestowed on you and keep the in consideration the way you consider one another? In this way do. e expound Our revelations for those who use their intellect –

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[illegible]

The expression [illegible] refers to the polytheists who are guilty of co itting an oppression as great as polytheis – It is stated that these people are not a ong those who are guided by intellect they are the ones who follow their desires and innovations – In the expression [illegible] the word [illegible] connotes argu ent and proof – In other words, it is not knowledge and proof which they have ade their guide they are blindly following their desires –

The words [illegible] i ply that those who have gone astray in accordance with the law of God cannot be guided by anyone – God has blessed hu an beings with intellect but any wretched people have consigned their reins to their whi s – God lets such crooked people wander in their desires – The words [illegible] i ply that these people then spend their lives in this wandering neither is there anyone for the in this world who can bring the back to the right path nor will they find any helper in the Hereafter to save the fro destruction –

Section III: Verses (30-39)

In the preceding verses, an answer is given to the objections raised by the Idolaters against the call of Isla by citing the defeat of the Ro ans at the hands of the Persians in their support – Now in the succeeding verses, the Prophet sws and his co panions are strongly urged to follow with full concentration and devotion the religion of nature Isla and to fully adhere to its two pillars the prayer and spending for the cause of God – At the end, the Quraysh are warned that their evil beliefs and deeds have enco passed the fro all sides so now the ti e of their accountability has drawn near – They will soon eet their fate and those who diligently adhere to the religion of Abraha sws will be rewarded by God with His blessings – Readers ay now proceed to study these verses –

[illegible]

– In fact, these people who have been unjust to their souls have followed their innovations without reason – So who can guide those who God has led astray? And no one will be able to help the –

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Therefore turn yourself dedicatedly to the religion of *tawḥīd* Follow the religion of nature on which God created people It is not per issible to change the nature created by God This alone is the true religion but ost people do not know Turning attentively to it and fear Hi only and be diligent in the prayer And be not a ong the Idolaters the Idolaters who split their religion apart and beca e divided into any sects Each sect is engrossed in what it has

. hen people are inflicted with so e cala ity they call their Lord while turning to Hi Then when God akes the happy through His blessings one group fro the begins to associate partners with its Lord so as to show ingratitude to what . e have bestowed on it So reap pleasure for a few days Soon you will co e to know Have . e revealed to the a proof which bears witness to those who they associate with God

And when . e bless people with joy through Our ercy they beco e conceited and if because of their deeds they are struck with a cala ity they i ediately take to despair Have they not reflected that it is God . ho abundantly gives sustenance to who soever He wills and gives sparingly to who soever He wills Indeed there are signs in this for those who believe

Therefore give to the kinfolk the destitute and the traveler his right This is better for those who want to please God and it is they who shall succeed And the interest based loan you give that it ay prosper in the wealth of others it does not prosper with God And the *zakāh* you will give to please God it is these people who are ones who will increase their wealth with God

Explanation

Therefore turn yourself dedicatedly to the religion of *tawḥīd* Follow the

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Here the address is in the singular which is an obvious indication that it is directed to the Prophet sws Yet this address to hi is in his capacity of the leader and advocate of the Musli s Consequently in the succeeding verses both the address and the accusatives of state *hāl* occur in the plural In this particular verse the Prophet sws and through hi the rest of the Musli s are told that it has beco e clearly evident fro reasons given earlier that the objections raised by his opponents against his call and the religion presented by hi are totally baseless The Prophet sws and his co panions should devote the selves to the true religion of God and just ignore their opponents The word الدِّين refers to the true religion of God Isla It was this religion to which all prophets and essengers of God called their people and which was co pleted through Muḥa ad sws This religion is the true religion of God Thus the it is stated إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ (٣ : ١٩) the only true religion in God's sight is Isla The word حنيفا eans devoted and dedicated The i plication is that while disregarding all the filth of polytheis he should turn to the religion of onotheis the way Abraha sws had done This word is specially used in the Qur'ān for Abraha sws For this reason there is a re inder in this word of the exa ple of dedication set by hi

Consider next the expression فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا Here a verb is suppressed which is evident fro the previous verb The i plication would be while disconnecting yourself fro everything follow this religion of nature on which the creator of nature has created people At another place I have already referred to the benefit of suppressing a verb at such instances the purpose is to focus the entire attention of the addressee on the object of the verb These words actually substantiate the veracity of the الدِّين the religion to which the earlier part of the verse directs the Prophet sws to devotedly turn to In other words this religion is not so ething which is being i posed on the externally It is a treasure found within the nature of hu an beings It is evident fro this verse that wrong are the philosophers who say that the nature of a hu an being is like a clean slate and that it is the environ ent he lives in and the traditions that he is exposed to that ake hi what he beco es God has created an in the best of oulds with the best of natures He has granted hi the awareness of good and evil and the cognizance of right and wrong At the sa e ti e God has also given hi the urge to adopt what is right and shun what is wrong However this nature of an is not like the instinct of ani als fro which they cannot deviate A person has the power of free will as well For this reason at ti es a person is

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religion of nature on which God created people It is not per issible to change the nature created by God This alone is the true religion but ost people do not know

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so blinded by the love of this world and his own desires that in spite of knowing what is right and what is wrong goes after the wrong and in fact invents pretexts in favour –

It should be kept in ind that a person is in need of prophetic guidance not because he did not have an awareness of good and evil in hi on the contrary' in spite of this awareness because of so e inherent weaknesses he could have been isled in any cases Si ilarly' it was not possible for hi to understand all the consequences of the basic concepts ingrained in his nature For all this guidance' the Al ighty sent prophets and essengers – Since the teachings of these prophets were based on the funda ental concepts ingrained in hu an nature' all upright people regarded the calls of the prophets to the calls of their own self Only those people opposed the prophets who had perverted their natures' even though in their hearts they had acknowledged the veracity of the prophets I have dwelt in detail on this subject in the explanation of Sūrah Hūd and Sūrah al Nūr If there is any need' readers ay look it up If the Qur'ān is called Oåœ and ÃOåœ' it is because it re inds people of the concepts already found in the but they kept forgetting the and beco ing oblivious to the –

In the sentence ¿ ¡ ⊥[⌋ ?H(ﻳﻌﻠﻢ the particle ﻟﺎ is not eant for negation or negation of a possibility or negation of happening Here it refers to negation of per issibility –

The i plication is that it is not per issible to change the nature created by God He is the Creator of everything No one can know better than Hi the purpose and objective of His creatures and hence none can be entitled to change anything created by Hi If a person dares do such a thing' it will ean that he clai s that he can i prove so ething created by God which obviously is an absurd thought It is uch like placing the eyes that God has placed near the forehead at the back of the neck or at the foot of a person It is like a wo an who God has ade a wo an trying to beco e a an or vice versa Such unbeco ing efforts are bound to end in failures Sa e is the case with the religion of nature It is on the concepts of this religion which the Al ighty has ingrained in a person that his well being in this world and success in the next depends If people deviate fro it' they will deviate fro the straight path The necessary consequence of this is that his worldly and religious life will be ruined even if this deviation is ade with the help of tall clai s fro science and other disciplines of knowledge –

It is then stated ﻟﺎ ﻳﻌﻠﻢ ﺃﻛﺜﺮ ie It is this religion which is the right religion – This eans that it is this religion which has direct relationship with a person's intellect and nature This is a very straight and short route to access God there is no deviation in it –

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The words #$لَّذِ)E /ا R$;ل TUV نWا و state that ost people are not aware of this reality –For this reason they have distorted it and now are trying their best to keep intact this distortion as well to urge people to adhere to this distortion –

7ا 9:VOŒلَّذِ ن+ $ٱ$ٱW€ /ا و c$ٱ•ل $ٱ@ يَةَ و X$ٱ^ و ,,ل يِ 9:يِبِ;ٱ

The expression ,,ل يِ 9:يِبِ;ٱ is an accusative of state *hāl* fro the pronoun of address in ' 's و م@Sy –It has been alluded to earlier that though this address is singular as far as the words are concerned' yet they i ply plurality –The Prophet sws is addressed in the as the advocate and leader of the Musli s – The plural nature of the accusative of state confir s this deduction –The earlier verse asked the Prophet sws and as a result all Musli s to dedicate and devote the selves to God –This verse directs the to turn to God and to be God fearing –The i plication is that devotion of the intellect is not sufficient –Turning to God and fearing Hi is also needed and at the sa e ti e fully abiding by the li its, set by Hi

Consider next the words c$ٱ•ل $ٱ@ يَةَ و –The prayer is fro a ong the basic directives of this religion –It is not only the protector but also the anifestation of dedication to God' turning to Hi and God consciousness stressed upon here –

The words 9:VOŒلَّذِ ن+ $ٱ$ٱW€ /ا و sound an ad onition that they should re ain at a distance fro the Idolaters because they have ruined all the i plications of this upright religion –

7" #$ٱ>O³ م'H (ل Sبِ ¶ µ ?ٱ>S)ٱ{ $ٱS| و م;ٱH3 $@O³ نHFل ن+

This verse provides ore details about the Idolaters following whose ways was expressly prohibited in the previous verse –This explanation has connected the discourse to the actual existing situation –Its fore ost connotation is the Quraysh who by being incri inated with polytheis had totally split apart the religion they had received through Abraha sws and Ish ael sws –Abraha sws taught the that there is only one God but they ended up inventing several gods and each tribe was so devoted to its god that it was not prepared to hear anything against hi –Musli s were not given this directive because there was a possibility of anyone of the joining the Idolaters –On the contrary' this is an expression of abhorrence fro

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–Turning attentively to it and fear Hi only and be diligent in the prayer –And be not a ong the Idolaters

–the Idolaters who split their religion apart and beca e divided into any sects – Each sect is engrossed in what it has –

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polytheis and polytheists and has been stated while addressing the Musli s instead of the polytheists It is as if the polytheists are not worthy of being addressed because of their stubbornness and hence the followers of the Prophet sws are addressed –

77 #$ÏÕOŒÎ) م بربهم ;+ ïÍ”Ho³ œ }§øŠ©9. ;+ م @ œ 5 œ ! ليزيدوا 9:يكفروا ;+ م بهم. $Y3¨§ÏR$;J ‡ + œ و

7J #$ÏÕ)^Ÿ$wy· $)n=ny> م ;+ ليكفروا 5 بما آتيناهم ;+ ليتمتعوا

This is a direct threat sounded to the Idolaters Such is their state that when they are caught in a whirlpool they beseech God with hu ility and obedience but when God blesses the with His ercy they forget God and return to their deities who they associate with Hi This subject has been discussed earlier in various styles and is also co ing up in verse of Sūrah al Luq ān –

. hat is discussed in the words #$ÏÕ)^Ÿ$wy· $)n=ny> م ;+ ليكفروا 5 بما آتيناهم has already been brought up earlier in verse of Sūrah al Ankabūt they receive favours fro God but thank others and in this way show ingratitude to His favours It is then said in a very stern anner that in spite of their ingratitude they ay benefit fro God's favours but soon they will bear the consequences of this attitude –

7Q #$ÏÕOŒÎ) $ÏÕS| بما أنزلنا عليهم سلطانا ;©Ï&م ;JKb م

It has been explained earlier that a part of the discourse is suppressed in such interrogative sentences It can be gauged fro the tone of the speaker If this suppression is accounted for the whole discourse would be so ething like these na ve people have baselessly ade partners of God or have we revealed a proof which bears evidence to these associates being partners of God? In this style sarcas and hu iliation anger and wrath all are encapsulated Very subtle exa ples of this style can be found in the last group of the Qur'ān –

These verses direct our attention to a very i portant psychological argu ent in favour of onotheis when a person is really in need and is helpless he leaves all other eans and sources as well as his self invented

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hen people are inflicted with so e cala ity they call their Lord while turning to Hi Then when God akes the happy through His blessings one group fro the begins to associate partners with its Lord so as to show ingratitude to what e have bestowed on it So reap pleasure for a few days Soon you will co e to know –

Have e revealed to the a proof which bears witness to those who they associate with God –

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deities and with full devotion turns to God –As soon as he finds relief and co fort' he once again resorts to the sa e isdoings he was for erly guilty of –It is evident fro this that the real reason of polytheis is indifference – . hen a person is awoken fro this indifference because of so e warning' he begins to see the reality when the situation changes he returns to his state of indifference –

7] #$©;uEم; œ م'H(H ت+(@Sبم}¹ي&م•€#و >S'ب $ƒO³}حم.RS;ل S;@œ 5 œ و

The verse states that the Al ighty wants people who He blessed with favours to be grateful –Si ilarly' He wants the to show patience if He puts the through trials and tribulations as a result of their isdeeds –Yet very few people turn out to be grateful to favours and patient on trials –Most people beco e arrogant when they are given favours and lose hope and despair if they are put through trials –These co ents have been given in a general way because this is how things happen generally –However' at the ti e of revelation of this *sūrah*' they obviously referred to the Quraysh –In this way' they were indirectly told that today they are showing arrogance on the favours bestowed on the by God but to orrow if they will be seized by Hi they will cry and screa –

It is evident fro the words م'H(H ت+(@Sبم that if people are faced with a cala ity in this world' then it is due to their isdeeds –This is the established practice of God as far as evil people are concerned –However' in this world all people even the great prophet Abraha sws undergo big trials –Such trials are in accordance with the established practice of trials constituted by God – According to this established practice' all people whether good or evil ust undergo trials –It is not necessary that this be because of their deeds in fact' in ost circu stances it is because God wants to train and i prove people –

7g #$¦+AH$uJ/0 ' Jœ1# >!(uEو EMNHلمن ž لر »!بشH # ولمHرو

The i plication is that have these people not reflected that abundance or constriction in sustenance is in the hands of God –Its increase or decrease depends entirely on His desire and this desire is based on wisdo –For this

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–And when . e bless people with joy through Our ercy' they beco e conceited and if because of their deeds they are struck with a cala ity' they i ediately take to despair –

–Have they not reflected that it is God . ho abundantly gives sustenance to who soever He wills and gives sparingly to who soever He wills –Indeed' there are signs in this for those who believe –

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reason‚ neither is it per issible for anyone to despair nor show pride and conceit – Only he has the right to show this pride who has control over his sustenance and only he should show despair in God who finds another way for hi self than the way of God – hen none of these options is possible‚ then the only right attitude is that a person shows gratitude on favours and patience during trials – God tests a person through both these circu stances – It will only be in the Hereafter when we will co e to know who succeeded in this test and who failed –

It is stated that if people deliberate on this reality‚ then there are any signs for those who believe –

The greatest sign in this is that all the affairs of this universe are in the control of God‚ the one and only – Just as no one has control over life and death‚ si ilarly no one has control over increasing or decreasing of sustenance –

The second sign in this is that neither is an abundance of sustenance in this world an indication of a person's success nor its scantiness an indication of a person's failure – Both situations‚ in fact‚ are eant to test people – Success and failure will be decided in the Hereafter –

The third sign in this is that in this world every instant people are put into the trials of gratitude or patience – The fountainhead of all higher qualities in a person is these two traits – An explanation of this has already been given at an appropriate place of this exegesis –

!!; ' Gƒ! و ¾ ﻟ „s #و(HرH نHFﻟ T:j ' Jœ › ? و بن لسبيل 9:Wلمس و „uحـ 1Cﻟ œ hSy
• 7w #$dﻟe!

Earlier in verse ‚ the fore ost pillar of this religion of nature has been entioned in the for of the prayer – After this‚ so e warnings were sounded – The last of these was that it is not befitting for a person who has abundant resources to regard the to be a legacy of his forefathers or a product of his own abilities and thereby show conceit on the contrary‚ he should always re ain grateful to his Lord –

Now in this verse‚ the way this gratitude should be expressed is delineated people should give what is due on the fro their wealth to their kindred‚ the destitute and the traveler – It is evident fro the word „uحـ that there is a rightful share in the wealth of a person who is blessed with eans and resources by God – He is actually entrusted with the obligation of fulfilling

• – Therefore‚ give to the kinfolk‚ the destitute and the traveller his right – This is better for those who want to please God‚ and it is they who shall succeed –

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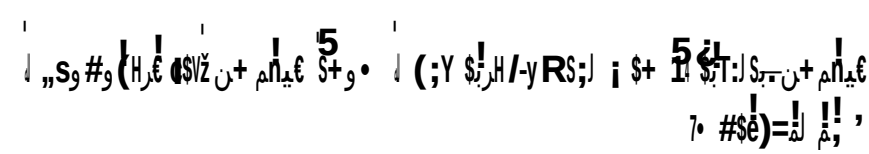
this right –If there is any negligence in fulfilling the ' he will be regarded as a usurper –The verse sates that for those who seek the pleasure of God this is the right way and it is they who will succeed in the Hereafter –It is an obvious corollary of this that people who ake their wealth to be a eans of conceit' luxury and greed will find that this wealth will beco e a eans of loss and failure before God –



The word Sب. is used for the oney that is lent on interest and is also used for the interest which is charged on lent oney –Those who regard it to ean a gift are absolutely wrong –This word is used in accordance with the linguistic principle of Arabic called „ـلـيـ ¡A_HS_+Ä_ÀLª_Å} سـمـيـ€ na ing so ething after its consequence –An exa ple of this can be seen in verse of Sūrah Yūsuf –I have written a detailed article on this verse that is found in y anthology of essays –

The word ¢$Vž here does not occur here as a ter –It refers to charity *ṣadaqāt* –It is used in this eaning in the Qur'ān at other instances as well –

This verse entions the opposite attitude entioned in the previous one there are people who instead of spending their wealth beco e involved in ultiplying it and giving it as an interest based loan so that it increases after sucking the blood of others such people should re e ber that even if they ultiply their wealth in this anner in this world' they should re e ber that it will not increase with God –Such wealth is obliterated by Hi as is stated at another instance in the Qur'ān –Only that wealth increases with God which is spent in His way to please Hi –

If one reflects on this verse' it beco es evident that God has co pared the wealth of an interest charger to an ox that grows fat by grazing on the lands of others –There is no blessing in such wealth –Only that wealth carries any blessing which grows by grazing in its own field and then is expended to please God and to fulfill rights –The verse states that it is such people who increase their capital –The rate of this increase has been entioned in detail at another instance in the Qur'ān –

The desire to accu ulate wealth is generally because of fears of the future –Yet a person views the future with a very narrow eye and sees what lies ahead

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–And the interest based loan you give that it ay prosper in the wealth of others' it does not prosper with God –And the *zakāh* you will give to please God' it is these people who are ones who will increase their wealth with God –

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of hi in this world only He is not able to see the real future which is the Hereafter He should realize that he can gain the real benefit of this wealth if instead of depositing it in the banks of this world he deposits it in the bank of God so that it can be of use to hi in his eternal life –

Here it ay also be kept in ind as is pointed out at another place that there is a basic difference between the capital invested by a trades an or a business an in a per issible trade or business and between the capital of a oney lender who increases it by lending it on interest the capital of a trades an or a business an after braving any dangers and different circu stances increases fro its own circle of invest ent on the other hand the capital of an interest lender is like an a bush in which he hides and without taking any risks increases itself fro the oney of the needy – Because of this basic difference between the two Isla has regarded the increase gained in trade and business to be blessed and the increase gained through interest to be evil and prohibited –

Section IV: Verses (40-60)

Co ing up are the closing verses of the *sūrah* The opponents of the Prophet sws are threatened in the They are guilty of razing to ground the two foundations of the religion of nature onotheis and sy pathy In this way they have ruined the whole social set up and created disorder in the land – This attitude has entitled to be seized by the Al ighty so that they ay be punished the for their isde eanour –

After this Musli s are given glad tidings of divine help and do inance It is also highlighted through signs of this universe that when God wants to shower His ercy on so eone He transfor s unfavourable circu stances into favourable ones –

At the sa e ti e it is stressed upon the Prophet sws and the co panions to fully adhere to the religion of nature and are told to ignore all those who have beco e blind and deaf Readers ay now proceed to study these verses –

Text and Translation

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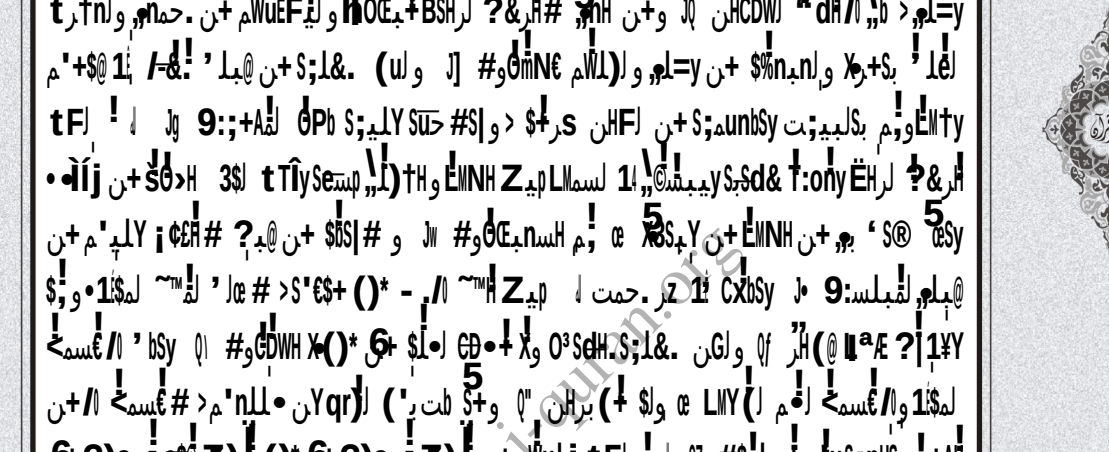

It is God . ho created you' then provided you with sustenance' then gives you death' then will bring you back to life –Has any of the partners you associate with God done any of these things? Pure is He and exalted above all what they associate with Hi –Disorder everywhere on the land and sea has spread in consequence of the isdeeds of people so that God ay ake the taste the fruit of their isdeeds that they ay pay heed – ●

Tell the Roa about in the land and observe the fate of those gone by – Most of the were polytheists–

Thus align yourself with the true religion before arrives fro God a day which cannot be put off –On that day' they will be separated –He who disbelieved will bear its consequences and those who did righteous deeds are indeed paving the way for the selves so that God through His grace reward

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those who accepted faith and did righteous deeds –God never befriends the disbelievers –

And a ong His signs is that He sends winds as glad tidings and so as to bless you with His ercy and so that the ships sail at His bidding and that you seek His bounty and that you beco e grateful –

And before you also . e have sent essengers to their nations –Thus they ca e to the with open signs so' . e took revenge fro the wrongdoers – And it was andatory upon Us to help the believers –It is God . ho sends the winds thus they bring forth the clouds –God then spreads the in the sky as He intends –And He akes the into various layers then you see rain e erging fro between the –Thus when He sends this down to those of His servants He chooses' they rejoice all of a sudden even though they had totally lost hope before this happiness prior to its co ing down –So observe the signs of God's ercy how He enlivens the land after its death –Indeed' it is He who gives life to the dead and He has power over all things –

And if . e let loose on the another wind so that they see their crops grow pale' then they will turn to disbelief after this –So' you can neither ake the dead hear your call nor the deaf while they walk turning away fro you –You can also not lead the blind away fro their error –You can only ake those listen who believe in Our revelations –Thus it is they who are obedient –

It is God . ho has created you weak then blessed you with strength after weakness and after strength gave you weakness and old age –He creates whatever He intends and He is all knowing and all powerful –

And the day' the Day of Judge ent arrives' the wrongdoers will swear that they did not stay but for an hour –In this way' their intellects have been faltering –And those who have been given knowledge and faith will say – According to the register of God' you have stayed till the Day of Judge ent – So this is the day of resurrection but you did not know' – Thus on that day the pleas of those who were unjust to the selves will be of no avail nor will they be asked to please God –

And . e have cited all kinds of parables in this Qur'ān for people –And whatever sign you bring to these people' those who have disbelieved will say – You are absolute liars' – In this anner' God seals the hearts of those who do not want to know –So' be patient –Indeed' the pro ise of God is certain to be fulfilled –And let not those who do not have conviction prove you weak –

Explanation

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Jf #$ÏOŒÌSÅY1¥)^ و „;dÉ&

The details of how the Qur'ān has refuted the ca paign launched by the Quraysh to create doubts regarding the supre acy of Musli s and the beliefs of onotheis and hereafter have been entioned in the previous verses – They had raised these doubts by using the victory of the Persians in their favour –Now in this verse the Quraysh are directly warned –They should not try to satisfy the selves on the basis of these childish assurances and in fact face the reality ti e has arrived to unfold the consequences of the disorder they have created around the because of their isdeeds their supposed deities will not be able to save the –This verse is actually a prelude to this warning –It is stated that they have been created by God and it is He . ho provides the with sustenance death too is in His control and then it is He . ho will raise the back to life –They cannot clai that a single one of these tasks are done by their deities or they help God in the –So till when will they continue to live on their support? And if they are seized by God' how will these deities save the –

. hilst the first part of the verse was addressed directly to the Quraysh' the last part #$ÏOŒÌSÅY1¥)^ و „;dÉ& is addressed to the in an indirect way –The eloquence found in both these styles has been explained at various instances in this exegesis –

Jl #$]sÅH ÌÅ)Jl $ÌÅY tFÅ È)*ÌÅ ÌÅEFÅ RS;Å t (H تسبت بمSÅ OÇ لبو TŽÅ 1¥3Sسمل ر'^

Just as the expressions day and night' and orning and evening' are eant for co prehensive inclusion and coverage' the expression land and sea OÇ لبو TŽÅ also occur in the sa e eaning in such contexts –Thus what is eant to be conveyed is that disorder can be seen in all spheres of life whether individual or collective' ideological or practical –The correctness in view and ideology is entirely based on faith in God and the resoluteness of practice is based on Isla and both these necessitate one another –If one of the falls' the other one falls too and if both of the are razed to the ground then disorder will be ra pant in every sphere of hu an life –If' in spite of the razing down of the two' there see s so e spark of life anywhere' then it is just transient –

–It is God . ho created you' then provided you with sustenance' then gives you death' then will bring you back to life –Has any of the partners you associate with God done any of these things? Pure is He and exalted above all what they associate with Hi –

–Disorder everywhere on the land and sea has spread in consequence of the isdeeds of people so that God ay ake the taste the fruit of their isdeeds that they ay pay heed –

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Those people who give i portance to it erely deceive the selves –

The words #$)sرH م ¦)ل $ÏمY tFJ È)* م ¦uEF¦ل express the consequence of the situation as per which certain people because of their isdeeds conta inate each sphere of life with disorder and in this way practically call out to God to punish the for these isdeeds –Consequently' God does precisely this –The purpose is to induce the to pay heed and return to the right path by abandoning their ill ways –

Here it needs to be kept in ind that the nations of God's essengers face two types of tor ents first' to jolt the and second to finally vanquish the – Here the Quraysh are warned of the first type of tor ent they have ade the selves worthy of tor ent that warns the if this tor ent visits the and they do not end their ways' then that tor ent will also co e which will break their backs –

J" 9:VOŒ+ م ;¦TUV #S|> ?ب@ن+ نHFJ }ب@SY#S| Z ب و GXbSy - ./ 1 و T:&?@

The Prophet sws is asked to tell the that they ust not rest at peace through childish assurances they should observe the fate of the previous nations by looking at their re nants –Most of these people were polytheists like the –Just as there are very few onotheists a ong the Quraysh' a ong these previous nations too very few purely worshipped God –Finally' God sifted out these few people and destroyed the rest –

J7 #$Y(•H FG+$H ن+ ¦3ر+ /م $H1 SH# ?ب@ن+ لسيم نH(لل ' 's وم@Sy

The direction of address changes in this verse and now the Prophet sws and his co panions are addressed the way they are in verse earlier –The i plication is that if these stubborn and wretched people do not listen' they should be ignored the Prophet sws and his co panions should focus their attention on the religion of God which is the call of hu an nature they should also start preparing for the day which is certain to co e and when it arrives at the behest of God no one will have the power to avert it –

The word #$Y(•H i plies that whilst today these people trust their deities and intercessors and also show conceit on the strength of their clan but on that day every one will be separated fro one another no one will be of any benefit to anyone –To convey the sa e eaning' the word used earlier in verse is #$@CDnH –

–Tell the Roa about in the land and observe the fate of those gone by –Most of the were polytheists' –

–Thus –align yourself with the true religion before arrives fro God a day which cannot be put off –On that day' they will be separated –

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JJ #و('.ه H م '.سé l/-y SdHS® ?ه Y ن+و •XGDp „ليé)y CDp ن+

On that day' everyone will be rewarded or punished according to his deeds – He who disbelieved will have to face its evil consequences no one else will share this burden with hi – Si ilarly' those who are doing righteous deeds are actually aking their own future bright and only they will be rewarded for it –

JQ نHCDWJ ¦ dH/ „b > „ل=y ن+ت dلَ •لَ $ لَمY و $;+ نَ HFJ tK† ليé

This verse is actually connected to the words م$H1ISH# ?ب @ن+ of verse – In other words' the real purpose of that days' arrival is that God with His grace reward those who had faith and did righteous deeds – It is evident fro this that the real objective of the Hereafter is to reward the believers punishing the disbelievers is not the real objective it is erely the essential consequence –

It is evident fro the words „ل=y ن+ that the reward given to the believers will not erely be because of their good deeds but in accordance with the grace of God – And our easures are totally incapable of having an idea of this grace –

. ords are unable to express the abhorrence found in the words ¦ dH/ „b نHCDWJ for disbelief and disbelievers – To gauge the rank and status bestowed on the believers' it is sufficient to be told that the pri ary reason for the advent of the Hereafter is to reward the – As far as the disbelievers are concerned' the Al ighty has erely said that He does not like the – Obviously' when this is the case' the consequence is that their abode will be Hell – God does not care about the –

„ل=y ن+ $%nبnJ و ¥ر+Sب ' لَé J tر†nJ و „nحمه. ن+ مWuEF ليé و nOŒب+BSH لر ?&رH# 5 „nH ن+و

J] #وGmN€ مWT)J و

This verse and the ones succeeding it assure that Prophet sws and the Musli s – They are told that just as the Al ighty sends favourable winds to suffocating environ ents which co e as glad tidings of ercy to people so that He ay grant the with sustenance and provisions' in a si ilar way'

– He who disbelieved will bear its consequences and those who did righteous deeds are indeed paving the way for the selves –

– So that God through His grace reward those who accepted faith and did righteous deeds – God never befriends the disbelievers –

– And a ong His signs is that He sends winds as glad tidings and so as to bless you with His ercy and that the ships sail at His bidding and that you seek His bounty and so that you beco e grateful –

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God will create favourable circu stances for the –

The words ¥ر+S بَ ’ لَ t ر†nل و express the fact that it is these favourable winds because of which ships sail at the behest of God so that people can travel fro one place to another –The expression ,لِ=y ن+ $%nبل و i plies so that people seek God’s sustenance through trade The words #وِ ÖmN€ مِ Wل)ل و refer to the fact that all this syste of providence has been set up so that people can benefit fro God’s favours and express gratitude –There is a very subtle warning in this for Musli s God’s help and blessings will anifest itself for the but after receiving the they ust not beco e indifferent to God on the contrary these favours entail that they ust re ain grateful to Hi –

Sū> #S|و > $+رs نHFل ن+S;مunbSy ت;لبيS م بS;وEm†y م'+$@ 1 /-&: ’ لبل @ن+S;ل&. (ول
Jg 9:;+Aلقل ÖPbS;يلY

This verse explains in the light of history what is said in the previous verse – Muḥa ad sws is not the first essenger of God sent in this world –God has sent essengers before hi as well and the way His established practice anifested itself for the it will also anifest itself in his case –The essengers who ca e before hi also brought veritable signs and proofs to their respective nations –However instead of valuing these signs and proofs these nations adopted a cri inal attitude and beca e ene ies to those who believed in their essengers and to their co panions –Finally as a consequence of this wrong attitude towards the believers God punished the –This is because it is incu bent on God to help the believers –The i plication is that Muḥa ad’s ene ies too will suffer the sa e fate –He should rest assured –

SÖ>H 3$ل tTîySe–ـ,,ل)†H و EMNH Z يلLMسلسل 14,,©ـيبـشyS.Sd& †:onyËH ر ?&ر tFل ! ل
¡¢£H# ?@ن+ $ÕS|# و Jw #وÖŒ.nسH م; œ 5 ®Sـ.Y ن+EMNH ن+ ,,ب ‘ S® 5 œSy•ÍÍj ن+
• J• 9:سلقبلس Y ليم+ن @بلم,

The circu stances in which the above stated glad tidings of help were

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–And before you also e have sent essengers to their nations –Thus they ca e to the with open signs so e took revenge fro the wrongdoers –And it was andatory upon Us to help the believers –

• –It is God ho sends the winds thus they bring forth the clouds –God then spreads the in the sky as He intends –And He akes the into various layers then you see rain e erging fro between the –Thus when He sends this down to those of His servants He chooses they rejoice all of a sudden even though they had totally lost hope before this happiness prior to its co ing down –

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given were totally adverse –For this reason' to assure Musli s' in particular the co on ones a ong the ' the Al ighty has directed their attention to a sign of his power and ercy which every person observes –It is stated that it is God's power and ajesty alone that He sends winds which propel the clouds' then according to His wisdo He spreads these clouds the way He intends and akes the ulti layered –Then people see that fro within the appears rain –So those who benefit fro this favour of God' instantly rejoice even though a little earlier they had lost hope –The i plication is that in the sa e anner' God's ercy and help will appear for Muḥa ad sws –He ay consider far it fetched today but when it anifests itself' he will find it to be so ething near and will rejoice at its arrival –

After the words ¡¢£¤ # ?ب@ ن+ the repetition of ,ب@ ن+ in the later part apparently see s to be a repetition –Yet deliberation shows that this is not so – Two separate state ents are given here before rain they had lost hope in rain and before the glad tidings aterialized they had lost hope in happiness –

Qf ”H(@ ¤ª Æ ?¦1¥Y$;و•1$ لم ~™ لم ' Jœ# >S"€$+ ()* - ./0 ~™ H Z بيـ ل حمت. ر z 1 CxbSy

This ention of the Hereafter is also eant for assurance –Since believers pin all their hopes on the Hereafter' after referring to the signs of their worldly success in the previous verse' here in this verse the ercy that will anifest itself for the in the Hereafter is also alluded to –They are told that just as they observe the signs of God's ercy when He akes the earth lush after it has beco e dry' in a si ilar way' He will raise the dead –He has power over everything –The i plication is that the Prophet sws should ignore this foolish notion of the disbelievers as per which they deny the Hereafter and regard it to be a ere thought this great ercy of God will anifest itself and on that day his opponents will realize their wretchedness –It is evident fro the Qur'ān that the Hereafter is actually a necessary consequence of God's attribute of ercy and its real purpose would be to reward the believers for their sacrifices and selfless behaviour –Readers are advised to read what we have written while explaining verse of Sūrah al An ā –

Q1 #وGDWH X•()* 6+ $I•J ЄD•+ X و O³SdH.S;1&. نGJ

This is a co ent on verses above –The i plication is that generally people despair in a very short while and rejoice in a short while –If there is a

---

–So' observe the signs of God's ercy how He enlivens the land after its death – Indeed' it is He who gives life to the dead and He has power over all things –

–And if . e let loose on the another wind so that they see their crops grow pale' then they will turn to disbelief after this –

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little delay in rain, they loose hope and as soon as the downpour co es they dance with joy. And if after rain God sends unfavourable winds which adversely affect their bloo ing cultivated lands, ingratitude and despair will return to the . The i plication is that there is no use for the Prophet (sws) to expect anything good fro such fickle inded people. His essages will only be understood by those who have the te pera ent to be grateful when blessed with favours and to be patient in ti es of difficulties.

I have delineated the difference between BSH. and ËH. at an appropriate place of this exegesis. The for er is ostly used for favourable winds and winds conducive to the weather. The latter is generally used for winds that bring cala ities. The antecedent of the accusative pronoun in وX O³ is Ö.ž or a word of si ilar eaning. An indication of this is found in the previous verse because the words S"€$+()* - ./ ˜™H ean, the earth springing to life after death.

>م'nLL•نYqr)ل (' بتط S+و Q" برانH(+ $Jو œ LMY(ل م•ل <سم€/وl1$لم <سم€/ ' bSy
Q7 #$ملسـ+م ySÍnHSب ن+AHن+/ <سم€

The i plication of this verse is that spiritually dead are those who are so fickle inded that they vacillate between despair and arrogance in short periods of ti e and who in spite observing so any signs of God are not convinced. Such people are deaf and blind. It is neither possible for the Prophet (sws) to talk to such blind, deaf and blind people and ake the understand the truth nor is it his responsibility. There is an indication in the words برانH(+ $Jو œ LMY(ل م•ل <سم€/و that even the deaf could be expected to have so e ability to hear if they turn in the direction of the caller but what good can be expected fro the deaf who turn on their heals and run away. The preposition نY in م'nLL•نYqr)ل (' بتط S+و evidences that the eaning of turning away is enco passed in the expression. The i plied eaning is that the Prophet (sws) cannot bring the blind back to the right path fro their ill ways. In the words SÍnHSب ن+AHن+/ <سم€# those of God's signs found within and outside hu an beings towards which attention is directed to with full detail earlier. In other words, the Prophet (sws) is being told that his words can only influence those who believe in the signs of God's power, ercy and justice that are spread far and wide around the . There is si ply no use inviting those who do not believe in these signs.

So, you can neither ake the dead hear your call nor the deaf while they walk turning away fro you. You can also not lead the blind away fro their error. You can only ake those listen who believe in Our revelations. Thus it is they who are obedient.

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The words #$ãلسـ+ م'y refer to the fact that those who observe, understand and believe in the signs around the and those within the will indeed understand the Prophet's (sws) call and will sub it to God in this regard.

S+ ¡ÏÏ[H>}يبـ{وSe)• é$@ ()*G+ ?)sمz c$@ Z)• ()*G+ ?)sمz Z)• ن+مWuLj tF ! ﴿

QJ ×H(ul ليمـ)ا $;و•EMNH

Now at the end a warning is issued: no one should show conceit on his or her strengths, abilities, eans and resources. hatever a person receives is fro God and it returns to Hi as well. People should reflect on their existence: God creates the in the for of a very weak and frail infant. After this frailty, He blesses the with the strength and abilities of youth. In the next stage, weakness returns to the when they grow old. No one has the power to sustain his youth and strength. It is in the control of God alone to create whatever He wants. He has knowledge of everything and also has power on everything.

QQ #$WyAH $bS| ' JFp>}YS&T:ع $ôلبـS+D#$+رلله سمuE}YSلس م$û^م$Hو

This is a second warning: the life of this world should not be regarded as very long. On the Day of Judge ent, when the wrongdoers will be raised to life, they will swear and say to one another that they have not spent ore than an hour. The i plication is that today these people feel secure that even if there is a Day of Judge ent, there are any phases that ust elapse before it arrives. Thus they still have to pass through the phases of life, death, *barzakh* and resurrection. They reckon that why should they be worried of it now and ruin all their pleasures. Yet the day they will be raised to life they will think that all these phases have passed in the blink of an eye.

The words #$WyAH $bS| ' JFp i ply that these foolish people never had the inkling to esti ate the facts. On the Day of Judge ent, they will see as if all their past had vanished in the blink of an eye. Yet when they re ained in this world, they regarded the phases of life, death and resurrection to be so long that they never felt the need to worry about the .

مW;WJو Ñ)لبـ م$H F'y¾Ñ)لبـ م$H 1 ﴿ "np1 مno لبـ (ul #$مH/0 لم و) $€و ! نHFJ ¡S@و

. It is God, ho has created you weak, then blessed you with strength after weakness and after strength gave you weakness and old age. He creates whatever He intends and He is all-knowing and all-powerful.

. And the day, the Day of Judge ent arrives, the wrongdoers will swear that they did not stay but for an hour. In this way, their intellects have been faltering.

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[illegible]

The expression [illegible] refers to those people whose intellect re ained sound in this world and they were blessed with the knowledge of God's revelations and faith in Hi and in the Hereafter –These people will check the wrongdoers on their senseless tirade and tell the that their esti ate is totally wrong –According to the Book of God' they have re ained till the Day of Judge ent' which today stares at the but they have not been aware of this – The words [illegible] refer to the register of God in which everything is written – The words [illegible] allude to the fact that these people regarded it to be erely a fig ent of i agination and would not give it any i portance –It is evident fro this that those who recognize the i portance of their life and lead it while keeping the Hereafter in consideration will not be overco e with anxiety and nervousness on the Day of Judge ent –On the contrary' they will think that they have reached the final destination of the journey of life in accordance with God's prescribed plan –

[illegible]

The word [illegible] has been explained at another place in this exegesis –The i plication is that on that day no person's apology will be of any avail to hi nor will anyone be given the opportunity to try to please his Lord –Such behaviour can only be of benefit in this world –He who did not take advantage of this opportunity will never get it again – hoever wants to prepare hi self for the final day should do it today because he will not have another chance to say that he did not get the ti e to prepare hi self –

[illegible]

The expression [illegible] is originally used to convey a wise counsel in the for of a parable but in its wider connotation it also eans to erely convey a wise counsel –I have discussed this idio at another place in this exegesis –

–And those who have been given knowledge and faith will say – According to the register of God' you have stayed till the Day of Judge ent –So' this is the day of resurrection but you did not know'–

–Thus on that day the pleas of those who were unjust to the selves will be of no avail nor will they be asked to please God –

–And . e have cited all kinds of parables in this Qur'ān for people –And whatever sign you bring to these people' those who have disbelieved will say – You are absolute liars'–

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This verse addresses the Prophet sws and infor s hi that whatever counsel and advice are needed to ake people understand have all been stated in this Qur'ān So he should present these before the and re e ber that if they do not understand through this book then whatever great a iracle he shows the the disbelievers will only regard it to be false and a trick that he has played –

The i plication is that God seals the hearts of those who deprive the selves of the faculties of head and heart and are not ready to listen to and understand what is reasonable –

The word eans to discard the views of so eone by regarding the to be fli sy and weak –

Now here at the end the Prophet sws is assured in very e phatic words to adhere to his stance The pro ise God has ade with hi regarding help and success in this world and the next is bound to be fulfilled Let not people who do not believe in God's pro ises prove hi frail and uni portant by aking fun of hi The i plication is that if he sticks to his essage and views these people will stand hu iliated and unsuccessful the selves all their endeavours to uproot hi will end up in failure –

ith these lines the exegesis of this *sūrah* stands co pleted so gratitude be to God on this –

Raḥ ānābād
Saturday
nd June

In this anner God seals the hearts of those who do not want to know –

So be patient Indeed the pro ise of God is certain to be fulfilled And let not those who do not have conviction prove you weak –

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